An humble

VINDICATION

Of a Free

ADMISSION

Unto the

Lords-Supper.

PUBLISHED

For the ease, support, and satisfaction of tender Consciences (otherwise remediles) in our mixt CONGREGATIONS.

As it was delivered at two Sermons upon the occasion of this solemnity, in the weekely labours of *John Humfrey*, Master of Arts, and Minister of *Froome* in *Somersetshire*, newly revised by the Author.

A Priest is taken from among men, and ordained for men in things pertaining to God, who can reasonably have with the ignorant, and them that are out of the way, for that himself also is compassed with infirmity. Heb. 5. 1, 2.

Printed for *E. Blackmore*, at the Angell in *Paules* Church-yard, 1653.

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Printed for E. Blackmore, at the Angell in Gaul-Church-yard, 1651.

To the Reader.

Courteous Reader,

Having (by good providence) had some gleanings of this ensuing discourse, as it was delivered by the worthy Author in his own Congregation, and conferring my notes with a honoured Christian, I found such support and contentment to my own conscience in the sympathy of his approbation, that made me very importunate to have them perfected;

and having at length obtained a compleat copy, I could not but humbly thinke it an engagement, much conducing to the glory of God, to get this precious light, left under a bushell in a private auditory, to be set up publikely in the candlestick of the Church, that the spirits of many others might be thereby disclouded from the like scruples, that most sadly hinder the blessed enjoyment of this Ordinance of Christ.

The worke needs not the commendation of another, having in it some exquisite [illegible]tions, and self-excellency enough, to commend it and its compiler; and although it must expect several censures (which is the common fate of the best works)

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ccording to the variety of mens humours in these times, yet I am perswaded by experience, to an impartiall and disengaged judgement, perusing it with a single eye, it will afford aboundant comfort and satisfaction, it being weighty, spirituall, and ingenious, and a piece wherein (if I may use the word of one more learnedly able to judge of it) Mr Humfrey has comprized the most materiall things that can be said in this business, as rationally and concisely as any beside him.

As it has pleased God therefore (pious Reader) to make me instrumentall that ever this came to thy sight, let me beseech these two reasonable requests of thee. First,

That

To the Reader.

That thou wilt passe no censure upon the Book or Writer, before thou hast read all over, weighing the whole parts together, and examined them seriously by the unerring rule of the word of God. Secondly, Having soe done, that thou wilt not suffer thy selfe to be swayed from judgeing according to the truth, by any earthly respect whatsoever; and then I doubt not, but the Lord will suitably poure thee out a double blessing in the reading, of establishment for thy judgement, & of peace for thy conscience, which is the onely end of publishing this worke, and hearty prayer of the occasioner of it,

I. C.

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An humble

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Unto the

Lords-Supper.

Marke 14. 23.

And they all Dranke of it.

Have spoken of the Institution, Nature, and Ends of the Sacrament; I come now to the Receivers, *And they all dranke of it.* In the 23. *verse* of the Chapter, we find the twelve with Christ; They were his whole Congregation; in the 18th. v.

They were all ſate at the Table, as they did eat (in the 22) Jeſus took bread and gave it them, and ſo likewiſe the Cup (v. 23) Saying, *Drinke ye all of it* (*Mat.* 26. 27.) And they did ſo ſaith the Text; *They all Dranke of it*, all the twelve without exception; from whence I gather a free Admiſſion to this Ordinance.

My Brethren, this is a poynt we know troubles many, and I do humbly acknowledge my ſelf the weakeſt of a thouſand, to ſatisfie the difficulties of others; yet whereas the apprehenſions, many times, of a playn honeſt meaning Chriſtian, in its pure naturalls (I meane unconfounded with the judgments of others) may ſuite better with common underſtandings, than a more learned and elaborate diſquiſition; I ſhall Sincerely lay you downe my very heart and thoughts in this thing, being ready to lye down at the feet of any truly Godly ſoule, that either out of tenderneſs of Conſcience, or ſtrength of reaſon, dare not, or will not, ſubmit unto my judgement and practice in it.

For the managing the poynt, I ſhall breifly lay down my meaning, or

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state of the question, give my Proofs, Reasons, and Answer Objections.

For my meaning it is honest, and very plaine, without reservation. The Lord Jesus has a Church in the World, wherein there is a visible profession of his name; In this Church, God has set up his Ordinances of the Word and Sacrament; Of these Ordinances, some are capable, and some uncapable; Those that are uncapable, are so, either by Nature, as Infants, and Distracted persons, or by the Churches censure of Excommunication, and no others. For those that are capable, we must rightly consider this capacity, in regard of the Church (or Minister) in Admission of them to the Ordinance; or in regard of the Communicants themselves in coming thither. Now I dare not yet positively say for the peoples part, that all are so capable that they may come as they list (though it be a duty none is excused from) because there is a solemne preparation required, and many cannot seriously find in their hearts to enter, or renew their Covenant with Christ, whereof this is a pledge if it be not refused. Yet I am

humbly perswaded for the Minister and Churches part, (who on Gods behalfe is to offer Christ freely, and so to tender the Covenant to all that will receive him) there is such a universall capacity for all men indefinitely, that if any come in, as professing themselves ready to enter covenant with Christ, desiring so to serve him in the worship of this Ordinance (the former only excepted) we are to encourage them, saying with the Bride, *Revel.* 22. 17. *Whosoever is a Thirst let him come, whosoever will, let him come, and drinke freely of these Waters of Life, or meane of Salvation.*

In a word, I do not believe that any, unlesse first excommunicated (*ipso jure* or *de facto*) ought to be refused the participation of this Sacrament. *They all Drunke of it.*

For my proofe, look into Ex. 12. we read of the Passover, which is the same in signification with the Sacrament, v. 3. *Speak unto Israel, let every man take his Lambe, a Lambe for a house.* v. 47. *All the Congregation shall observe it.* And v. 50. *The whole people did so, as the Lord commanded them.* Adde to this 2 Chron. 30. 5. *They Decreed to*

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proclame through all Israel from Dan to Beersheba that they should come and keep the Passeover to the Lord. Here you see free Admission without exception. Indeed in *Num.* 9.7. we find a legall pollution keeping some back for a month and no longer, as it appears in the 11 *verse*, which nevertheless was dispensable too at the prayer of *Hezekiah*, 2 *Ch.* 30.18. the reason being, because such uncleanness kept them from the Congregation (a plain type of the excommunicated only) but as for any spirituall pollution whatsoever (which is to be washed away with a penitent heart) we read of none that might debarre them from that Ordinance. This is that we stand upon; As for their legall rights, who knowes not they are abolished? Now the Elder Brother (the Passeover) being dead, wee shall find the yonger (our Sacrament) to have possession of his Inheritance in this free Administration. Turne to the 1 *Cor.* 10.17. *We being many are all partakers of one Bread.* All; at *Corinth* there were many it seems, came over from Heathenisme to the Church, and as many as came into them, all (this is the very truth) were admitted

to their Communion.

But now I pray, what *All* were these? see *ver.* 14. *Flee Idolatry, I speak to you, as men of understanding, judge ye what I say, is not this Sacrament the Communion of Christ, how then can you communicate with Idolls?* This is the sense in brief of the whole Chapter; marke it: These *Corinths* were such luke-warm Christians, that they were sometimes ready to goe to their Idolls, and sometimes to Church; like those in the second of *Kings* 17. 41. and happily thought it not unlawfull. Now this Argument *Paul* uses to reclame them; *Doe we not All partake of one Bread? therefore joyn not with Idolls. As soon as you come into us we admit, and joyn with you in our Communion, and profession of Christ, (who is God) And therefore how can you with shame now goe to the Table of Idolls (which are Dezills?)* This is very forceable and apparent, That these *Corinths* whilst they are but willing to profess Christ, though yet given to Idolatry, are admitted with the rest to the Sacrament, which very thing too, is urged as a means to reclame them from it; Compare this with 1 *Cor.* 11. 18. And

there are the same *Corinthians* mutinous and even drunken together at this Table; now this certainly was a great profanation, for which they are reproved, and directed to examine, and carry themselves better for the future; but as for their comming together, and generall participation, that was but their duty, and nothing is, or could be said against it. Look back to 1 *Cor.* 10. 4, 5. There wee have the whole body of the *Israelites* that passed through the Sea and Wilderneſſe, Baptized under the Cloud, and drinking of the same Rock, Jeſus Chriſt; that is, admitted freely to both our Sacraments. Take any Chriſtian, and he will be ready to say, give me but any place of Scripture, for example of a generall Admiſſion, and I will be convinced; Now here is one expreſſe, where all without exception, even thoſe very ſcandalous ones, with whom God was not well pleaſed, but deſtroyed in the Wilderneſſe (while there was no legall Rites, ſpirituall uncleanneſſe not forbidding any) do freely participate of the outward Signes one with another. Neither is it the saying this was a fleeting Ordinance, and ne-

ceſſary to preſerve their lives, that can abate the ſtrength of this place; For doe we but marke the ſenſe of the Apoſtle, and you ſhall ſee in this very point, and to this very purpoſe does he parallell theſe Types to our Sacraments. The ſcope is this, Theſe *Corinths* were given to Idolatry and many vices, but yet thought well enough of themſelves, being ready to glory of their outward profeſſion, that they were of the Church, baptized, and communicating with Chriſtians: Now the Apoſtle to beat them off from this vaine conceit, tells them plainly, *I would not have you ignorant* (ſayes he) *that All the* Iſraelites *were partakers of both theſe Sacraments, as well as you, & yet many of them were juſtly deſtroyed when they ran to Idolls, as you doe; and therefore take heed, and let them be a warning to you; As for theſe outward rites, they are things indeed, all that come to our Church, and profeſſe Chriſt are admitted to, and ſo are ye, but yet think not you ſhall eſcape Gods Iudgments, if you walk not anſwerable to your profeſſion.* The true importance of thoſe words being well weighed, are ſufficient of themſelves to end this controverſie, the

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ſenſe of Scripture, and not barely the words being Scripture. Turn to the parable of the Feaſt, *Matt.* 22. with *Luke* 14. 16. 23. and though parables are not wholly Argumentative, yet in their main purpoſe they are as enforcing as any Texts beſides; Now if this generall Admiſſion is not a chief thing intended, nay the very ſcope of the parable, judge by theſe particulars,

1 Firſt, In *Luke* there is no other thing added, but the calling of all unto the Feaſt is the main buſineſs there ſet down only.

2 Secondly, In *Matth.* where the ſtory goes on to the Wedding garment, unto the Maſters command is added the Servants bringing in all, both Good and Bad. *verſe* the 10th.

3. Thirdly, The Lords very excluſion of him that came in to the Feaſt, manifeſts he muſt be needs firſt admitted, and brought in by the Servants, his Sinne conſiſting not in his comming thither, for that he was compelled to doe, (by which I conceive is meant his duty,) but in his neglect of putting on his Wedding Garment; whereby it appears by his unpreparednesſe, he had no minde to

come

come at all, if he could have help'd it.

4. Fourthly, Our Saviour explains his owne parable, signifying hereby that many are called, that is the worke of the Ministery, we are freely to offer Christ in his Ordinances; but few are chosen, that is the work of God, which we leave onely to him. The Servants I say still brought the man in, it was the Lord only took upon him to Judge and cast him out. Now who is that faithfull Steward that gives the houshold their portion of meat in due season, *Luke* 12. 42. but these that are thus doing? 1 *Cor.* 4. 1, 2. *Acts* 20. 28. even as *Iohn* Baptizes All that came to him for his Baptisme, *Mar.* 1. 5. *Matt.* 3. to the 11 *verse*, though at the same time some of them he calls vipers (*Adultis eadem est ratio utriusque Sacramenti*, so that I take this a strong proof) and as the Apostles themselves, that when thousands are converted at a Sermon, *Acts* 2. 41. 42. they immediately communicate with them, distributing freely not only the meat of the word, but bread too of the Sacrament.

See once more, *Acts* 10. 28. A peculiar

liar place I like for the expreſſion. Saint *Peter* here was very ſcrupulous of admitting Chriſtian Communion with any but the *Iewes*, It was a pollution under the Law to participate in any thing with the *Gentiles*, *Ioa*: 4: But being better inſtructed by a viſion from Heaven, God hath ſhewed me now, ſayes he, that I ſhould not call any man polluted and unclean; I thank the Lord I have learned this ſame Leſſon with a ſatisfyed Conſcience, to eſteem no man unclean, but all (unleſſe excommunicated) free in the uſe of Gods Ordinances. Adde to theſe proofs the conſideration of ſuch Texts as ſet forth Free grace, as *Iſa*. 55. 1. *Rev*. 22. 17. *Mat*. 11. 28. 1 *Tim*. 1. 4. *Io*. 6. 37. with the like, & tell me when the Goſpel offers Chriſt, or when Chriſt offers himſelf & grace, which are the things ſignified, thus freely to poore Sinners, how can we have the Conſcience to turne them away from the Signes and meanes thereof in this Ordinance?

For my Reaſons. The firſt and chiefeſt I drew from the nature of the Sacraments. The Sactaments are *Verbum viſibile*, a viſible Goſpell; A declaring of Chriſt

Christ crucified; A Memoriall of the Covenant made by his death; that is The Sacraments set forth Christ to the eye, as the Gospell does to the ear, the same matter is presented in both, only to divers senses, and therefore the same latitude must be granted to them both in their administration. Upon this ground me thinks I stand as upon a Rock, against which all Objections, like waves, do but dash themselves in pieces. Look into the 1 Cor. 11. we find Christ in the words of Institution, ver. 25. telling us, *The bread is his Body, the Cup is the blood of the New Testament, and the whole action, an ordinance in remembrance of him.* Now the Apostle comments on this in the 26 verse, *For as oft as you doe it, you doe shew forth* (sayes he) *the death of the Lord*; whereby you see plainly what is his judgment of our Saviours Institution, whatsoever you may thinke of it, and that is to be a declaration, shewing, or holding forth his death (or Covenant made by his death) unto the Receivers. This word καταγγελλει, this annunciation, or shewing forth, is taken from the Jews, Ezra, 12. 26, 27. who were to instruct and declare

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the matter to their children at the Passover, so Christ is here shewed forth, as the matter of the Sacrament set forth, I may say, of God, *Rom.* 3. 25. as a reconciliation through Faith in his bloud, to declare his righteousnes for the remission of sins, alike in the Word and Sacrament. You have a place may fully expresse this for us: *O ye Galathians*, Gal: 3. 2. *before whom Christ hath bin set out as crucifyed among you.* This expression may be well applyed to the Sacraments, which doe so shew forth Christs death, that they describe him crucifyed unto the sight, and set him out unto the eye, that which the word declares him to the hearing. Now if there be any to whom the matter of the Gospell may not be declared, if there be any to whom we may not, or cannot shew forth the death of Iesus Christ, if there be any stand thus excluded from the Church, that (without her mitigation) we may not tender to them the Covenant, it is they, and they alone can be debarred from the Sacrament. To this end we know the Sacraments are counted Signes and Seales, (and Seal indeed as Signes) now wherein is

this

this but as they signify or represent the new Covenant to us, ratified, in the blood of Christ? Understand it thus; A man covenants with a Landlord about a purchase for his children at such a price, the price being paid, the bargain is establisht; This done, he requires a writing, wherein the whole agreement is expresly declared; unto this writing the Lord puts to his Seale, to witnesse the confirmation, and so it is deliver'd for his posterity. Iesus Christ does thus make a purchase for us, his death is the price he layes down to God for it; for conveyance of this purchase, the writing that is drawne is the Gospell, and the Seale put to this writing, is the Sacrament; both of which must goe, to make the publick Instrument firm, that is, to ratifie the ratification of it, and so it is delivered for the use of the Church. More fully thus; A Prince (by intercession of a favourite) sends forth a Proclamation of Grace to Rebels, upon condition of laying downe their arms, and coming in to him, unto which he sets his own Seal for their assurance. This Proclamation is the word of reconciliation preacht, which runs conditionally to all;

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The Seal annext, is the Sacrament; now can it be imagined there is any to whom the Proclamation belongs, without the Seale? Is not the Seal publick as the contents of it? And so will it not be plain, that as we offer the conditions thereof to any, so likewise may we, and must we the Seal (upon their desire) to confirm them to come in, and submit unto them? Thus we see the very nature of the Sacraments is as Seales to a Writing, to be but necessary appendices of the Gospell.

To conclude this first reason, then let me adde force to it briefly in these foure considerations.

1 That we find that the Gospell is to be preached to every creature, and a Baptizing them (which on the same ground includes this Sacrament with it) joyned as largely in the same Commission.

2 That as the Gospell is to All, so it offers Christ freely; Now can any avouch, that a poor Soule may take Christ freely without qualifications (which is true in regard of any precedent merit, so there be a present giving up himself to him sincerely, as his

Lord

Lord and Saviour) and yet let none but such as are qualified to their mind be Admitted to receive him at the Sacraments? Is Christ offered as a free gift in the Word, and must we not come without our price and money to this Ordinance? Why, this is even as they conceive of *Judas*, who being about to sell our Saviour, went out to make his bargaine, at the Supper.

3 That the Gospell-way is the best way to bring in Soules unto Christ. Let a Man be fully convinced of the free grace of God in Christ, his heart can stand it out no longer against his conversion. Now when the word is preached, the Covenant opened, and the Seale too applyed, this Message of reconciliation comes in its ful vertue for the working this conviction, and faith unto Salvation.

4 That the Gospell is a peaceable Gospell, an Embassy of Peace, now how shall this peace be kept, if where it comes, it goes to making separations at this Ordinance? may a poor Soule say, O Lord Iesus Christ, though I cannot lay claim unto thee as a Saint, I can as a sinner (I meane as a wound-

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ded sinner) whom thou camest to save; and shall none but Saints apparent be suffered to come unto him hither? In a word, is the Gospell peaceable, converting, free, universall? What is the Gospell but a declaring Christ Crucified? and what is the Sacrament in the Matter and Contents of it, but the very same? if *Paul* can tell us what it is 1 *Cor.* 11. 26: therefore there ought to be a free admission to it, as to the Gospell. +

My second Reason I draw from the nature of the visible Church: The visible Church is a number of such as make profession of Iesus Christ, and so are Saints by calling, whatsoever they are in truth, the essentiall marks whereof (whereby it subsists as visible) is the Preaching of the Word, and Administration of the Sacraments; now unlesse Men will be so bold to divest our mixt Congregations (and so consequently all *England* formerly) of the name of the visible Church, they cannot take from us one of its essentiall notes, in the free use of this Ordinance. This Reason may have invincible support from Christs owne doctrine and exam-

ple. First, His doctrine in those parables of the little and great fishes in one net; The good and bad called to one feast, as before; The Chaffe and Wheat in one Barne; Especially, the Tares and Corne in one field, *Mat.* 13. The Kingdom of Heaven is compared to that Field, and the Field (sayes Christ) is the World, that is, the Kingdom of Heaven in the World, or the visible Church clearly in its Ordinances consisting of two sorts of professors, the Hypocrite, and the true beleever; which must grow together without separation (even when the Servants discerning the Tares, come and tell their Lord of them) until the day of Judgment; now who dare go to anticipate that day, and enter upon the Throne of Christ? Lord is it thy mind we should make the separation between these Tares and Wheat at one of thine Ordinances? I can never beleeve then, thou wouldest have left this parable so undoubtedly set forth in the Gospell. Secondly, His example, not only in the frequent converse with Publicans and Sinners, but even in this very thing we find him at the Passeover, and his owne Supper

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with *Judas*. The three first Evangelists bring him in expresse with the rest at Table, and as for *John*, who wrote after the other, the truth is, (which many do not, or will not know) he finding this Supper fully set forth by them already, as in other things, he says nothing of it. St. *Luke* is most evident, ver. 21. where we read after the delivery, Christ says, *Yet behold the hand of him that betrayeth me is at the Table*. Yet, as if he should say, Alas, though this *Judas* partakes with us in this very Supper, yet will he go and betray me. So that at the same time, when he openly declares what a reprobate or Devil he was, (that this may not be presently shifted off with his being a close hypocrite) he not only washt his feet with the rest at a Supper a little before, which *John* only mentions, but here communicates with him both of the Passeover and of this Supper. The evidence of which fact has ever appeared so fully to the Church, that this alone has been ground sufficient to deduce their right of free admission; and what need more indeed be urged, but that men when they are willing not to see, will

let any hand, put over their eyes, be enough to blind them?

My third Reason I take from the nature of Christian Communion, and Church-fellowship, which ought to be in Charity, in humility, without judgeing every one, esteeming others better than themselves, with the like in many places; especially in the Minister, who is to be gentle to all, suffering the evill (ἀνεξικάκως) to win them by this free way to Repentance, 2 *Tim.* 2. 24, 25. And how impossible is this, if we must go to censuring of mens worthiness & unworthiness, preferring our selves, rejecting others? the ready way to nothing but heart-burnings, and divisions, as we have too sad experience already in most Congregations. To Give weight to this remember three passages of our Saviours.

First, That of the *Pharisee* and *Publican*, *Luke* 18. I need not relate it, only I beseech you lay it to heart, whether there be not something (at least to this 1 *Thess.* 5. 22.) of the Pharisees, I thank God I am not like this Publican, in the turning away poor sinners from this Ordinance. There is a proud Pharisaisme,

I will not accuse any of this, the very latchets of whose holy desires (erring after a likenesse here to the Church in Heaven) I may not be worthy; and there is a strict Pharisaisme, as the Iews that were so rigid in their Sabbath, Christ was faine to rebuke and moderate them in it; Of such a rigidnesse as this, I cannot but most sorrowfully complayne in those, that will not allow a free Communion. O my Saviour rebuke the humour of these times that is amisse, and moderate the zeale of all such men, lest by their placing a peculiar and superstitious holinesse on this Ordinance, they quite invert the charitable use of it, and withhold the legacy thou hast left thy people.

Secondly, That passage in *Luke 6.* When they murmured at him for eating with sinners; *The whole*, sayes he, *need not the Physitian, but the sick, I came not to call the righteous, but sinners to repentance.* O sweet Iesus, didst thou alive offer thy self and company to the veryest Publicans, and never castedst out any that came to thee, and shall we take stomach that thou art now thus offered at this Sacrament!

The third place is in Joh. 8. When some severe Jews had brought a woman taken in Adultery, accusing her by the law of *Moses*, that she should be stoned, Jesus said unto them, *Let him that is without sin among you, cast the first stone at her.* My Brethren, so say I, let a man examine his own heart, and if he does not find himself conscious of the same corruptions, let him have a censure to cast out others; for my part I must professe the serious acknowledgment of mine owne vilenesse, makes me afraid at heart to censure away others, but I have learnt with Christ (*Heb.* 5. 2.) to pity them (as a fellow sinner) by my owne infirmity.

My fourth Reason will arise from the vanity, formality, impossibility of selecting people to this Ordinance. Look up but to the heart of all these separations they come to nothing; For put the case, you will have a gathered company, I pray who do you account indeed to be fit and worthy receivers? If not all that make profession as we do mixedly, then those only that have an interest in Christ, and are true believers? Well, but how will you be able to know them?

them? The heart of man is deceitfull a-bove all things, who can know it? And if we can hardly discover our owne hearts, how shall we ever discerne o-thers? So that all will come but to those that have the fayrest shew, those that seeme such, and you cannot be secured, but there may and will be some hypo-crites, and so this true partaking as all one body and one blood, in such an unmixt Communion as you pretend, vanishes, and there can be no such matter; But now if men stand here up-on a formall purity, and will have the outward purest Church they can, they go to separating againe, and never leave separating and separating (as we have dayly Testimony) till they are quite se-parated one from another; Even as in the peeling of an Onion, where you may peele and peele, till you have brought all to nothing, unlesse to a few tears perchance, with which the eyes of good men must needs runne over in the do-ing.

My fift Reason I gather from the uni-formity of the Service of God; If all o-ther worship lies in common, it is an intrenchment upon the common liberty

to put an enclosure upon the Sacrament. Are all the commands of God universall, why not *doe this* also? if an unregenerate man cannot doe any thing that is acceptable to Christ, but it turnes to sin (*non per se, sed per pravam dispositionem subjecti*) and so is Damnable, *Pro.* 28.9 and yet he is to doe his endeavour, and not to be excluded nevertheless from any duty; why must there needs be an exclusion here upon feare of the like sin and condemnation? Let our Independents answer, why doe you allow a *Syntax* in the whole service of God besides; and bring in a *Quo genus* of *Anomalars* and *Heteroclites*, onely at this Ordinance? Let some of our Presbyterians answer, how can wee admit of Children as Members of the visible Church, being born of Christian parents, unto Baptisme, and yet turne away the parents of those Children from the Sacrament? Those that have gone about to answer this, had better happly have said nothing. for our free course of Baptisme, and a denialL of this, is such a Seame-rent, as will never be handsomly drawn up, though stitcht together; Nevertheless in yielding the one, they have granted the other.

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My sixt Reason I lay down from my innocency in thus doing: 1. I doe but my duty: 2. I have no power to turne away any: 3. I hope the best, of all: 4. I know God can turne the worst even at this ordinance if he please: 5. I endeavour my utmost *de jure* that all come prepared: 6. I humbly confesse all our sins (as *Hezekiah*) desiring true repentance, and a pardon for all our omissions; and so lastly, I venture the issue all on God, knowing that his ordinances are a sweet savour unto him, whether we are saved or perish by them.

I might adde here more considerations very pressing, from the command, and good of comming; from the evill of omitting this ordinance. For the good of comming; The Sacrament is a meanes, and a pledge; a means as well to receive grace, as a pledge to assure us thereof: Now suppose a poor soule wants grace, whether shall he come but to the means of receiving it? The ordinances are as the Baths, there are many come to the Bath, that are never the better for it, yet as they are means of health they are open and free for all, to come, and make experience of them. I con-

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ceive as much of the Sacrament; and though we may scruple how an unregenerate man can receive it as a pledge, yet as it is a means whereby grace is conveyed, there is no difficulty. For the evill of omission; In the Law those that neglected Circumcision and the Passeover were to be cut off; and in the Gospell *Matt.* 22. those that came not into the Feast, were destroyed, the Lord giving a reason, *ver.* 8. because they were not worthy. Alas! we make a scruple only of comming unworthily, whereas they are most unworthy of all, that come not in to the Supper; we doe not finde any of the Servants durst refuse to call in all: if they had left out any, they might have bin worse served. This one thing hath long stuck on my thoughts; how shall we neglect a certain duty of administring, or of comming to the Sacrament, for fear of accidentall scandall, or of committing an uncertain sin, in the doing? Is not this a kind of doing evill, that good may come of it? whose damnation is just: *Rom.* 3. 8. But I will say no more, thus much shall suffice *in terminis*. I will not give you my Reasons by the heape,

but

but by the weight; I humbly commit them to you, onely with this caution, that no man take occasion from hence to presume; for as the *Israelites* (that were destroyed, after they passed the Sea, and drank of the Rock) are set for a warning to the *Corinthians*, so are they both set for a warning to us, that wee daily examine our selves, and come with reverence, lest we being freely admitted by Gods goodnesse, perish nevertheless with them for our own unworthinesse.

THE

The Second SERMON.

NOw for answering Objections *ex abundanti*, Two things I must premonish you. 1. Whereas common notions are like dishes, where the same matter dress'd but in another way, or variegated in the expression, receives a severall relish and esteem in the palats of ordinary judgements, you must pardon me the Liberty if at any time I be forced in the Cookery of the same sence to serve you in more words than enough to any Objection. 2. Whereas many Godly in these times have a prejudicate opinion against this free Admission, so that whatsoever

soever may be said, is not like to remove all scruples, which are so much fastened on their Consciences, thinking they have holy zeale on their side; we are to goe unto the Throne of Grace, to pray the Lord to give us his Spirit of illumination, to direct us in this truth, which is able alone to convince and satisfie us. And for me, if I deliver what is not conformant to the holy Word, I desire the Lord to blot out my Sermon, with my sin, that none of his Little ones may be offended by it; but if it be the mouth of Truth too much kept in silence, delivering nothing but the very doctrine and practise of Christ himselfe and his Apostles, (as one of his weakest servants does heartily beleeve) I hope the Lord will give a blessing on it, and send it out as a light into your hearts, to discover those subtilties of Sathan, whereby he would obstruct your comfort in the use of this Ordinance.

Objection 1. This Doctrine will take away the use of the Keyes, Excommunicate Excommunication, and leave us no Discipline in the Church.

Answ.

Ans. Unto this by way of Concession, although it has been thought, these censures belonged but to the Church, untill they had a Christian Magistrate, I grant,

First, That there is a power of the Keys in the Church.

Secondly, that the exercise of this consists in Excommunication.

And thirdly, That the want thereof in the right institution is to be bewayled.

But by the way of satisfaction, I Answer, this Objection is grounded merely on false surmises about Excommunication, which being removed as the fewell from the fire, it will go out of it self.

1 It surmises this Church-discipline to lye in a suspension from the Sacrament, as if Excommunication were but an Excommunion.

Let us therefore know, that these Church censures are punishments upon scandalous persons (after a legall conviction) whereby they are debarred from Christian society in generall (lest they leven others by their example) for els what is it to keep a prophane person from

from the Sacrament, but to gratifie him, who never intended, at least never cared, to come thither? But now when men will take these keyes that were made to the great Church door, opening and shutting to all fellowship, and fit them only to the Chancell doore, as if they peculiarly belonged to this Ordinance, they many times get them in so far, that being unable to work them out againe, they never leave turning and locking till they have both shut out the Sacrament from the Church, and the Church from the Sacrament.

It surmiseth the institution of this power to be in reference onely to the Ordinances, to keepe them pure and holy, as if the Sacrament especially would be defiled otherwise to the receivers.

Let us therefore further know the ends of these Church censures, that they concern not those that are admitted to the Ordinance, but are used in reference only to Offenders, that thereby they may be kept in awe, and brought to Repentance. The only ends are [illegible] (as o-

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thers have it) for their reformation, satisfying the Congregation, and to warne others.

3. It surmises a most neer essentiall relation between this Excommunication and the Communion, as if it were a part of it, at least some necessary Antecedence, as if the Sacrament could not be Administred without it. Let us therefore distinguish finally, between the exercise of the Keys as Acts of Discipline, and the use of the Ordinances as Acts of Worship; and though the Keys may have some disposing power in regard of the outward order of our worship, yet is there no allyance in the nature of one another, one is in one Element, the other is in another, even as the Acts of the Assizes may have influence on, but they have no relation to the nature of your private occupations.

In duties there may be a double relation, a relation of ingrediency, as faith has to prayer, without which be in it, it cannot be effectuall, or a relation of subserviency, as the Law has to the Gospell, in being preparatory to it; now there is no such relation at all, not only no ingrediency as a part of it, but

even no essentiall subserviency, or dependance betweene Excommunication and the Sacrament. For what is the exclusion of another, to the communicating of the Receiver? what physicall or morall antecedence, has the punishment of one at the Assize, to the worke in your shop, doing your trade? there is indeed a Key of instruction very requisite for our preparation, but as for these Keys of censures what can be more distant and impertinent, to those that are coming hither? So that I judge there is no more reason for one upon this ground to say, I will not go to the Communion, because there is not excommunication, than for one to say, we have here no Iustices or Sessions, we have no Magistrate in this Town to look to people in their dealings, therefore (because it is better that we had) we will not live here, but hold it altogether unlawfull to follow our ordinary vocation. But is it not a heavy case we have no discipline established? I say true; but what then? therefore must we have no worship? *Secreto ambulante fulguravit.*

Object. 2. *The most of men are wholly unfit, and not capable of this Ordinance. This is inlarged, Here are things to be done; Preparatory; a serious examination; Executory; an exercise of Faith, Love, &c. And here are things to be received, Remission, Increase of Grace, Assurance, which all cannot obtaine neither. Therefore no free Admission hither.*

Answ. There is a manifest weakness in this arguing from mens unability, to our duty. For as to the Churches part, in admission of all (as I at first distinguisht) who can but look upon an outward capacity; here is nothing to them, no more than *Judas* unworthinesse and inward incapacity was to Christ. Let every receiver think what he has to doe. But as to the peoples part, I answer 3. things.

1. There is no duty a naturall man can perform rightly, so that most men are wholly uncapable to hear, to pray, or come to any Ordinances, where Gra-

ces are to be acted and received, as well as at this Sacrament, but I hope that will not exclude them therefore from all, and give them a writ of Eaſe to doe nothing; I wonder grave men ſhould beat the ayre thus with a Feather.

2. I ſay to every man, though he cannot doe what he ſhould and ought to doe, he muſt ſtill endeavour to doe what he can. The inſufficiency of any debtor (incurr'd through his owne fault) does not diſcharge his Bond, but he is to pay what he can; it is every mans doing leſſe than he can, that ſhall condemne him at the laſt day, ſay Divines; ſo ſay I, Let every man doe what he can ſtill, and this is plain Divinity.

3. There may be a difference between a worthy Receiver, and a Receiving worthily; As a poor man (ſayes *Pemble*) though but unworthy to ſit there, may carry himſelf very worthily at the Kings Table. In this caſe therefore whoſoever thou art, doe thou labour thy beſt to prepare thy heart, and if after thy examination, thou judgeſt thy ſelfe but unworthy, let thy humbled ſoule come and ſay neverthelesſe, Lord, if I am unworthy, whither ſhall I goe: to mine

me worthy? Is it not to thee my kinde Saviour, that has an invitation (*Come ye laden*) for the pooreſt ſinner? It is true, many count me but as a Dog, Lord I confeſſe I am no better in my own apprehenſion; But let even this poor Dog eat of the crummes of thy Table. If I neglect my duty, I certainly offend thee, if I come Lord, I doe but humbly venture on thy mercy.

Rep. *But is not the Ordinance herein by taken in vain againſt the third Commandement?*

Anſw. On the Receivers part when they finde no benefit by it, they may judge ſo, and are to finde their fault, and repent of it; But not of the Adminiſters part, who are to doe their duty, and leave the ſucceſſe to God, Even as Chriſt preached to the people in Parables, and gave only his Diſciples the privilege to underſtand them: And as all were ſuffered to touch Chriſt, when but one onely received vertue from him; ſo doe I humbly conceive are we to ſuffer all to come unto him here, leaving it to his breaſt alone, to give out the

effectuall benefit, to whom he pleaſeth.

Objection 3. Holy things to holy men.

Anſw. There is a double holineſſe, an Inward, and Outward holineſſe; And this both in Things and Perſons: In Perſons, An outward holineſſe conſiſts in their bare profeſſion, and name of Chriſtian, and ſo are Saints by calling; An Inward holyneſſe conſiſts in the worke of Grace upon their hearts, and ſo are Saints by election. In Things likewiſe, The Ordinances are all holy, There is an Outward holyneſſe in the Outward communication of them; There is an Inward holineſſe in the Inward Communion, vertue, power or efficacy of them. Now Outward holy things to Outward holy men, and Inward holy things to Inward holy men, as visible Ordinances to the visible Church, and the invisible Grace, to the invisible Members that have a ſaving Intereſt in them by Faith.

Rep. But doe we not hereby make

our selves one with the wicked with whom we joyne, and can we have Communion with Christ and Belial?

Answ. We doe, and must be one, with all that joyn in the same profession, that is we are one, or one body, as Members of the same visible Church in its outward capacity, freely administring the Ordinances, whereof we are to partake, but we are not one with them in their evill courses, wee disclame them wholly in the impiety of their conversation. So that wee have communion herein onely with Christ, and have nothing to doe with *Belial*. For I would not have any so grosly think, that a joyning with a wicked mans person, is having communion with *Belial*, but accompanying him in his evill wayes (*Communio malorum non macular. Quædam participatione Sacramentorum* (sayes Austine) *sed consentiendo factorum*.) If the *Corinthians* were alive, and you joyned with them in going to their Idols, this were indeed a communion with *Belial*; but if you only joyn'd with them in comming to the Lords

Table, you should partake of Christ alone, as the Godly of them then did, and as we ought to doe. I will go with the wickedst man alive to the Church, but I must leave him at the Ale-house; We may joyn with any to doe good, as to worship God in his Ordinance, but we cannot (that is, we may not) joyne with any in the least evill; we cannot serve God and the Devill. But you will say further, Doe wee not professe the wicked, with whom we joyne, not onely to be one of us, but one of Christ, and partakers of his death? and how can we doe so? I answer, very well. The visible Church is the Body of Christ: As Christ said, *Every branch in me, that beareth not fruit, Io. 15. 2.* As *Peter* sayes, *There are some that deny the Lord that bought them. 2 Pet. 2. 1.* As *Paul* sayes, *There are some that are sanctified with the blood of the Covenant, which they trample upon, Heb. 10. 29.* (with *Heb. 3. 2. 13. Cor. 5. 14.*) So say I of all ungodly professors, They are such branches in Christ, redeemed and sanctified, in the same sense as the Scriptures mean in these places, that is, in regard of a visible esteem, where-

by they externally partake of the Ordinances of Christ, and so are reckoned as Members of him: Let such places be laid a little more to heart, and when you have made the Orthodox interpretation, the Question will be even done, and we shall be no longer afraid of a free Admission, when we must affirme, that there is an historicall visible faith, that gives an outward Church-right unto the Elements, as a true saying Faith, that gives interest to the effectual grace of the Sacraments: Even as the branches have some union with the root, that bring forth only Leaves, though they partake not of that vitall Sap, that sends forth fruit also.

Object. 4. The seale is set to a Blanck, if All be admitted.

Answ. Unto this, which hath troubled many, I answer not presently by the distinction of an Outward and Inward, an Absolute and Conditional sealing: But I desire a right understanding of this Notion, how the Sacrament is a Seale. I have alwayes thought, herein lyes generally peoples mistake, they take

it to be a Seale unto their Faith, and if there be no true faith, it is ſet (they think) unto a blank, and this breedes a miſerable fear, to whom it is deliver'd. Let us know therefore, that the Sacraments are not properly Seales unto our Faith; how do we conceive Faith, ſuch a thing as muſt have Gods Seale put to it? God doth not atteſt our Faith, but the truth of his own promiſes; but they are Seals properly of the Covenant: A Covenant is a thing muſt be ſealed, and the maker is to atteſt it thereby. Indeed they may be ſaid to be Seales of our Faith (as Divines ſpeak) *conſecutivè*, by a conſequence of ſpeech, becauſe as Seals confirme a thing, ſo Faith is confirmed and ſtrengthened by receiving: but they are not *Formaliter*, formally in a true proper ſenſe, Seales unto any thing but the Covenant, or repreſentation of the effectuall Seal, the blood of Chriſt, by which it being ratified with God, the Lord declares it by the Goſpell; unto the adminiſtration whereof, the Sacaments are ſet, to ſignifie the undoubted truth of it, as Seales (we ſay) and Signes, ſhewing us, As the bread and wine is broken, powred out, and offer'd

fer'd, with the other actions, so surely hath Christs body bin broken, his bloud shed, that all that believe in him according to this Covenant, should have grace and salvation by him. The expression is borrowed from *Rom.* 4.11. where Circumcision is said a Seale, not simply of *Abrahams* Faith, but of the righteousnesse of his Faith (or of righteousnesse, I take it, through Faith: *Phil.* 3.9.) that he should be the Father of them that believe, which thing sealed to, is the very tenor of the Covenant. Now let Circumcision be received on *Isaac* the Child of promise, or on *Ishmael* that must be cast out, it is the same Seal of *Abrahams* Covenant; Let the Sacrament be offer'd to the Godly, or to the Hypocrite, it is the same Seale of God, declaring the truth of his Covenant, which stands most sure, and all the unbelief in the World cannot make it of no effect. Even as a Proclamation of pardon (as we instanced before) unto Rebels, comes with the Broad Seale to those that refuse it, and yet it is no lesse a true Seale, and set to a true writing, than if they did all come in and embrace it; so that if it want its due ef-

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set on the Receiver, it may be said (if you will) to be set upon a Blank (where Seales are set) but not to a Blank, seeing the Lord hath set it, to the truth of his Word, or grace of his Gospell.

Rep. But were it not absurd for a man to set his seal, where there hath been no agreement and transaction before? So no unregenerate man who comes to the Sacrament without that solemne giving up the Soule to God, as he ought, who enters Covenant with him.

Answ. I grant with sorrow, there are too many of us come absurdly, and but wickedly, when wee forget to doe that we ought, The Lord forgive us; but though in the reciprocall action, as it is to be a seal (as is said) of mans part, the receiver fails in his solemne vowall engagements according to the Covenant (whereof he is to repent;) yet as for the Minister, or Church, who offer it as a seal on Gods part, there is a true seale to a true Copy, and nothing out of Order. The Sacraments therefore may

may be considered in their nature, and in their use: In their nature, I take them to be Gods seals only, as primarily signifying his grace, and shewing forth Christ, though in the use and effect they are to be mans too, as secondarily he is reciprocally to believe, and engage himself unto God: (*Sacramenta nostra accipimus ex manu dei, & nobis sunt signa gratiæ primo, secundario obligationis & professionis nostræ: Paræus in Lev. prædict.*) In the notion they are mans seals, we may conceive the Sacraments Seals of Faith, for Faith is the Condition of the Covenant, and we seal to our Condition, so that as they are conceived thus indeed; they are seals of Faith, because seals of the Covenant, which I stand upon: But as they are Gods seals, for the same reason they cannot be seals of Faith (but *consecutivè*, as I said before, in the effect to the Godly, to yeeld what may be expressively only) because God seals not imaginably to our part of the Covenant which is Faith, but to his owne part, which is the promise, and so I call them seals of the Covenant or promise formally, and not of Faith. Now I say cleerly, though an unregene-

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rate man cannot receive the Sacrament as a seale of his Faith, yet the Church can give it, as a seale of the Covenant; and though it wants its due effect on him, there is the right nature nevertheless in the Administration, though not a right use of it in the receiver: even as at the word, where there may be true preaching, and the nature of the Gospell, though the hearers apply it not as they ought, by faith. Look back to that only place *Ro. 4.* where it is said Circumcision is a seale, *Abraham* is said to receive it as a seale, which receiving includes Gods giving; so that we must look upon the Sacraments in the nature of them, as Gods seals from the very institution; who else durst appoint such things to signifie such spirituall matters? & as they are Gods seals they are set to his own word, and so can never be to a blanck while there is truth in the promise, and writing in the Gospell. Now then the Sacraments being Gods seals certainly, in the institution & nature of them, if I should deny them to be mans seals at all, there being not for it one tittle of Scripture, I should quite remove the scruple from the hearts of men; but

whereas

whereas (that I may not remove their care and duty too) I grant though in the nature of seals, they are Gods Seals, Gods own seals, seals of the Covenant only, yet in the use of seals and effect, they are to be mans seals also, seals to the Condition of our part, seals of faith, and so I cannot, I may not acquit the receivers wholly, but that they come absurdly, set a seale to a blanke, and take the Sacrament in vaine (as it is to be their seale) if they come without Faith, and those solemne engagements as God Requires of us; though I can fully acquit the Church herein, in her delivery of the signs on Gods part (as we are his Embassadors;) because the Covenant by him stands sealed to all whomsoever, and there can be no doubt of sealing to a blanke I affirme, so long as the Promise or the Gospell it selfe holds in force, the tenour whereof this Sacrament seals absolutely to us. The tenour of it I say, marke me, not our interest in it; for that it seals not absolutely. The Sacrament is the externall seale (the internall only of the Spirit can absolutely give this interest to any) this outward seale, is set to Gods out-

outward copy of the Covenant; that is the word; now look what the word affirms, the Sacrament seals, and confirms according to the tenor thereof and no otherwise. Now the word speaks not particularly of any mans single interest, but generally it declares to all a common interest upon condition they beleeve; now as this interest is expreſt conditionally, ſo the Sacrament cannot ſeale to it but conditionally, according to that tenor is expreſt; or rather let me ſay the Sacrament ſeals generally (ſo I will expreſſe it) the truth of the Covenant freely to all, engageing them unto it, and the interest or benefits of the Covenant, to every ſingle perſon, upon the terms, conditions, or tenor only of the Goſpell.

I muſt profeſſe this in the Embrion has layn a long time in my apprehenſions, and I cannot but be glad to find a piercing and godly man (I take him) whom the right conceiving of this alone (he ſays) converted him and ſatisfied him.

The Covenant runs thus, He that believes ſhall be ſaved, adde I believe, Ergo I ſhall be ſaved; from which ſyllogiſme

gisme we gather our assurance. Now to which of those propositions (sayes he) does the Sacrament seal? not to the minor as it is surmised, for no Scripture sayes of any particular man he beleeves, and God seals to his own word not ours. Nor to the conclusion for the same reason. But to the major, which it absolutely seales, as true to us, according to the tenour of the Gospell.

Object. 5. The Covenant belongs not to All, therefore the Seals neither.

Answ. The Covenant is sometimes taken in Scripture for those absolute promises of Gods putting his Laws in our hearts, keeping us by his power to salvation, and to the like purpose, *Heb.* 8. which are proper only to his Elect, and belonging to his secret will: Or the Covenant is taken as it is for the tenour of the Gospell in Gods revealed will, and so it runs on these terms: *Whosoever believes shall be saved*, and whether this belongs to all, is no question. It is true for our comfort; whosoever

comes under these conditions, may have an assured trust, that the absolute promises also belong to him; but nevertheless it is the conditionall Covenant, or the Covenant in its conditionall capacity, that is tendered to us in the word, and sealed to, in the Sacrament: So that the Covenant is indeed of the same extent with the Gospell, and the very tenour shews it universally belonging to whomsoever. Now then, As when I have a businesse to propose in generall to my Parish, I read the Contents, which when they like, I propose certain Articles, and say, whosoever will agree to this, let them come and set their hands unto it. In like manner here, when I have held forth the glad tydings of the Gospell, I shew them the conditions of the Covenant: Jesus Christ offers life to all upon these termes of Faith; If you will resolve to accept him as your Lord and Saviour, to forsake sin, and serve him, come, put your hands and seal hereunto, in this Sacrament, and lo, here is the seal of God, on his part if you doe, to witnesse the certainty of salvation promised to you. So that to speak sincerely, if wee should propose

pose two men, one that is not in Covenant with Christ, and one that is, this Sacrament doth more ingenuously belong unto the first, who hereby comes to do it solemnly at this time, supposing, now he resolves to enter covenant with him. You will say, the Covenant doth not belong to him; What? Doth it lye upon his everlasting damnation or salvation, and not belong to him? The benefit of the Covenant, you may truly say, belongs not yet to him, until he is in Covenant, but the Covenant it self is of Epidemicall concernment, and so far belongs to all, that it is to be tender'd freely, and offer'd to them, that whosoever doth receive it, may have the benefit of it.

Rep. *But what right doth this give him to the Covenant?*

Answ. As the Sacrament is a shewing forth of Christ, with a tender of the Covenant in his blood, there is an open, free, generall right to it for all that will come in to Christ. Let me beseech you, mark this distinction; There is a double right here observable. A right of

Obligation, and a right of privilege. For the right of Obligation, in the Ministers offer of Christ freely, and the peoples receiving him in his own terms, I doe avouch a universall right, to every Ordinance, *Isa.* 66. 23. they being dutyes of worship, which is of universall command (and this often, primitively once a week) though for the right of privilege in any, to enjoy the sweetnes, comfort, efficacy, life, and benefit of them, I acknowledge it a prerogative, belonging onely to the Saints, and Elect of God. Now put case, a poor soule should stand in doubt of his right to this Ordinance, that yet fain would come to Jesus Christ, Let him say, Lord my heart is humbly afraid of my unworthinesse, yet seeing I come resolving to give up my Soule to thee, and it is our duty to come in, at this Supper; This Right of Obligation shall be my warrant to bring me in, and then Lord I hope thou will let me find the Right of Privilege too, in thy due season O my God; Put case again, A godly heart should rise at the conceit of a wicked person receiving with him, Let him think presently thus, though there is a neerer Right unto

my ſoule, bleſſed be the mere free grace of God, yet there is a right of obligation to every one, I ought not to be offended with any, the Lord ſanctifie it to them for their converſion, the knowledge of this diſtinction may do very much to allay the troubles of many ſudgments, and more Conſciences in this controverſy.

Obiect. 6. The Sacrament is not a converting Ordinance, we preach to all to convert them, but we may Adminiſter onely to the regenerate, to confirme them.

Anſw. Unto this Objection, becauſe it is ſo much urged, give me leave to uſe ſome words. I doe acknowledge Divines doe uſually diſtinguiſh, of a Sacrament of Initiation, and Confirmation, ingeniouſly attributing our new birth firſt to Baptiſme, and then our nouriſhment and encreaſe unto the Supper, and ſo they make a converting Ordinance of the Word, and Baptiſme (the laver and meanes of regeneration) a confirming one only, of this Sacrament; although I take a grant of the one, to

be a sufficient medium to prove the other. But under favour, unlesse we take this only in regard of the visible Church, into which, 'tis true, Baptisme alone does incorporate us; we must understand it not after a rigid form of speech, and Idiome of truth, but after a more solute and ingenuous conception; that is, it is such a notion as holds full enough to be handsomely spoken, but holds not so strictly as to build arguments on it, otherwise the ingenuity thereof, will trip up their judgement. It is a rule therefore worthy here of our knowledge, that in divinity, we often give an indefinite denomination to things as they are most eminently inclined; as for instance, in indifferent things (which are *indifferentia ad unum*) when they incline more to evill in the use than to good (as many harmlesse recreations) we condemne them indefinitely as evill, though in some cases they are warrantable. So both And I may happily with right circumstances lawfully use them. So whereas this Sacrament doth more eminently incline to be, and is [illegible] most usually confirming and more seldome [illegible]

ting, they do *a parte enunciati* denominate it indefinitely a confirming Ordinance onely. And indeed this is true when it is taken in respect of the same persons, whom we supposing to have been converted by the Word and Baptisme already, the Supper is, and can be only a confirming Ordinance unto them without question. But as for others, who we conceive, not yet converted, and so humbly coming hither for conversion; I doubt not, as there is no Scripture to the contrary; so there is no reason, but as the Word and Baptisme do confirme, as well as convert; so may this Sacrament convert, as confirme, according as God gives forth his grace to the Condition of the Receivers.

There is therefore an error (to answer directly) in this Objection about the nature of the Sacrament (which being as we have shewne) a visible word holding forth Christ and the Covenant to the sight, is converting, as the Gospell doing the same to the hearing; for if the Centurion believed only by seeing Christ corporally on the Crosse; if the contemplation of the Creature facili-

ces, sight of miracles have been means, to some of their religion and conversion, we cannot doubt, but the eyes may much more spiritually instruct us here in the melting objects of Christs passion, redemption and tender mercies outwardly represented, seeing we hope the working of the spirit too, by virtue of an ordinance.

☞ Let the World Answer *Pauls* argument, To shew forth the death of Christ is the means of Conversion. The Sacrament is the shewing forth his death. 1 *Cor.* 11. 26. Therefore as it does so, it is undoubtedly converting. Hence I observed in the words of institution, there was a *Take* and an *Eate*, two words, a *Take* for such as have not Christ (a word of grace) to convert those: and an *Eat*, for such as have already received him, to nourish and confirme them. For, put case, a morall man, taken for a good man, yet unregenerate, is, and cannot be refused to be, admitted hither: The man does his best to prepare himself, and so comes; do wee thinke now, to such a man the Ordinance is necessarily fruitlesse, and can have no worke on him? then God help us.

us, Shall not his examination, confession, prayers, meditation, with all the Ministers exhortations, be more solemnly conducing now, to worke grace in his heart, and to convert him (this being the way of the spirits motions) then the bare preaching of a sermon? Especially seeing the word doth not only precede, but accompany, and is a very part too, of the Sacrament. *Accedat verbum ad elementum & fit Sacramentum.*

But, put case further, a poore soule much humbled in the sight of his sinnes that cannot yet be able to believe and close with Christ, comes hither, hoping to meet with this favour here; well, the word of reconciliation is freely opened, the free mercies of Christ set forth, and all this while it hath not happily this effect upon his heart, yet when he comes to see the truth of all this sealed with Gods owne seale, Christ freely offered, and peculiarly received of him in the sacrament, his soule by all these heavenly wires is catcht, taken, drawn, and even enforced to a saving Faith; the spirit using such most powerfull methods, for the work of his grace.

which

which he infuseth in us, by a sweet attemperation to the will, not by compulsion, *habitus infusi*, being wrought *per modum acquisitum*. And this we have lively represented in the two Disciples of *Emmaus* whose hearts did burne within them at the hearing of Christ, but at the breaking of bread their eyes were fully opened to know and to believe him. *Luke.* 24.30, 31.

Rep. *Although a Man may be converted At, it is not By the Sacrament, it is accidentally, but not intentionally a converting Ordinance.*

[illegible]. This being undeniably granted of our opposites, the matter is upon the point yeelded; for consider sincerely this: It may be, Peradventure a man may be converted by it, and no text expresly forbids any coming to it; is not this enough? And it may be granted, lay it well to heart, no place to the contrary alleadged, who doubts not but all *It may be's*, all occasions must be taken for our salvation?

But that I may wholly root out this sub-

ibility, which I think the spirit of error has insinuated in the hearts of many Godly men; I have three things more to say, which by Gods blessing will fully do it.

1. Let us clearly know, that the Sacraments, and all Ordinances, are primarily and properly means of grace; It is but in a remote sense, they are means of conversion, or confirmation. For this grace we receive in the use of them, is that which converts some, and strengthens others. Now then we come to this Sacrament, as the meanes to receive Gods grace, and this grace, which he distributes as a most wise God, works in every one, as his state and need requires; in the converted for their strength and establishment, and in the unregenerate for their conversion.

2. Consider what is conversion. There is an outward conversion from Heathenisme, to the profession of Christ; we doe not stand to say the the Sacrament is such a converting Ordinance, as if Christ should bid us go forth with this Sacrament, and convert the Nations, let this be imagined only of the word. But there is an inward effectuall

ctuall conversion of such as outwardly professe Christ, to the truth of grace in their hearts. Now how is the worke of grace (or true conversion) wrought through the word it selfe? Not from any active power it has *per se*, upon the Soule; but *per modum objecti* we say, and instrumentally; the object is proposed or revealed, that is all the word does, and then it is the spirit that by illuminating the mind, and a touch upon the will, brings the heart to embrace the object, whereby it is converted. Now is it not just thus likewise in the Sacrament? This Sacrament shews forth Christ Crucified according to the Covenant, who is the true object of Faith and Life, upon this the spirit of God draws the heart (by illumination and conviction) to embrace him upon those terms he here is offered, insomuch that experience can witnesse that some are, and have been hereby converted. What difference is there imaginable betweene this conversion and at the Word? What a shift is it to say it is only At, and not By the Sacrament, when it is instrumentall *per modum objecti*, as the Word? where I may say the same too as truly,

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that it is more properly At, than By, the Word it ſelf, there being no active vertue but of the ſpirit, in the one, or the other.

3. As for this device of the Sacrament being occaſionally, not intentionally converting; There may be a principall intention and ſubordinate; more primary, or ſecondary ends in an Ordinance: Though the word be the principall converting Ordinance, we cannot deny but others may be ſubordinately alſo converting, as Prayer, why els doth the Church pray, *Turne thou us, and we ſhall be turned, Convert thou us, and we ſhall be converted?* Now as Prayer and other means of Grace are converting, and that intentionally in being uſed to this end; So I affirm of the Sacrament, unleſſe you can finde in your heart to keep this pitifull ſhift ſtill, and ſay, rather than this ſhall be, you will diſtinguiſh between a converting ordinance and means of Converſion, other ordinances are means of Converſion, but yet the word, your perſiſt, is the only intentionally (that is intended) converting ordinance: Well; goe too, what then I pray? To the purpoſe. Then

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you will say the word shall be held forth to all as intended to convert them; but this Sacrament shall not, being not so intended in the Institution: Be it so. It followes then, there must be no Ordinance administred to those that are not converted, but only that which is thus an intended converting Ordinance: Is this as you would have it? This is the very ground on which you stand: But harke ye, my Friend, I pray then what shall become of publick prayer & other Ordinances in the Church, when the Word is the onely principally intended converting Ordinance out of question? By this doctrine at one dash you take away all other duties in our mixt congregations. In what a case are you here brought? what can you invent? On necessity you must recant and confesse indeed, that Prayer and the like duties, though not principally, yet in a subordinate way are converting Ordinances, or meanes and helps of conversion; and upon that account you admit all to them: Now if you will doe so, then is the door as full open in this subordinate way too, for the Sacrament: If you will not, I believe the Sacrament will be con-

contented to be shut out with such good company, and desires to fare no better, than her fellow-ordinances.

Rep. *But unregenerate men (you will say) are dead in their sins, and shall wee give bread to the dead? men must first be living, new born, and converted Christians, before they can feed at the Sacrament?*

Answ. As for the sense of this, it is answered already, as for the words and Fancy, I returne accordingly. If wee could conceive any bread to be such, as would fetch life in a man, wee should give it him when he is dead; but now [illegible] see *Jo.* 6. 33. *I am the bread of life*, sayes Christ, *not only* (I hope) *to confirm, but give life*; Now Christ being offered in this Sacrament, this bread, is the bread of Life, this cup, the cup of Life, able by Gods grace as well to beget Life, as encrease it. If we give *Aqua vitæ* to dying men, we may give *Calix vitæ* to dead Christians, to quicken and convert the unregenerate, as to comfort and establish others.

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Object. 7. Judas *received not the Supper, for in* Mat. 26. 23. 26. *he is said to dip his hand in the dish before the administration, and in* Io. 13. 30. *as soon as he received the Sop he immediately went out. Besides some learned men conceive the Sauce he dipped in, was the Sauce of bitter herbs in the Passover, (called* Cheroseth *) and that was therefore before the Sacrament.*

Answ. Here is a manifest mistake in the ground of the objection. It is supposed St. *John* speaks of the Passeover Supper, as the other Evangelists, but see the first verse of *John* 13. with verse 29. and it is expresst, Before the feast of the Passeover, Supper being ended, as if he should say, As for the Sacrament Supper at Passeover, the other Evangelists have fully spoken, but there was a Supper a little before, where there was remarkeable these passages they have omitted, and so he relates a washing the Disciples feet, and other things that were not to be done at the solemnity of the

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Passeover, but the feet were to be shod then, & the like gestures quite contrary. *Ex.* 12. 11. But if (as some say) those passages which noted their hast out of *Egypt*, were not obligatory when they came to the Land of Rest, yet so large a circumstance as is here mention'd of *Ioh.* to be introduc'd of Christ at that time is not probable. See *Io.* 12. 1. There Christ came to *Bethanie* six days before the Passeover, whereabouts he stayed that time (going sometimes to the City to preach. *Mat.* 11. 17. 19. and back again) it being neer the Mount of *Olives*, which he did then frequent. *Luke* 22. 39. In this space he rode to *Jerusalem* on an Asse, and came back at night. *Mar.* 11. 11. Now this night happily, or thereabouts, was this Supper *John* mentions, where *Judas* having received the Sop, went from thence, to agree with the Priests, the Devill then putting it into his heart. *Luke* 22. 1- 4. When the Passeover drew neer, mark it, Then entred *Sathan* into *Judas*, and he went and communed how he might betray him. Then, when it drew neer, that is about a night before, or just two nights, comparing this with *Mat.* 26.

12. 14. *Mark* 14. 1- 12. So that it could not be at the time supposed, that is manifest. Now on the morrow, or two dayes after this, Christ went from this *Bethany*, again to *Ierusalem*, (which was some 2 myles thither) it being the day of the Passeover. [Whether Christ kept it the same night with the Iewes, I need not controvert, seeing he kept it certainly the first day of the Feast, *Mat.* 26. 17. *Exod.* 12. 16. and the time when the Passeover was to be kill'd *Lu.* 22. 7. *Mar.* 14. 12.] There according to the Law, he eat that Supper with the Twelve, and instituted his own. *Mat.* 26. 26. Now here was *Iudas* amongst the rest, sitting together with them at the Table till all was done. *Luke* 22. 21. And when they were risen, Christ with his Disciples going again to the Mount of *Olives*, *Iudas* stole away (happily in the dark) to fetch the Officers according to his agreement and betrayed him. So that Christ forewarned his Disciples twice of *Iudas* Treason, the night or two before, by giving him a Sop, with which the Devill entred his heart at first, to set him upon his bargaine, and here at the time of his own Supper with

a like *Item* again, by dipping his hand with him in the dish, A like I say, not the same; for St. *Iohns* giving him the Sop is not the same thing, as not at the same time, with Saint *Matthew* and *Marke's* dipping in the same dish. That I say being before the bargain (while it was to doe. *Io.* 13. 27.) this at the very time of accomplishing it; (being already agreed and so in effect done, *Mat.* 26. 24.) As for many learned mens thoughts about the Sop, and the Supper, whether there was one, two, or three, this night, I leave onely as conjectures, wherein they may erre, as they have done in this, and so not to be built upon; and forasmuch as *Iudas* was at Table, by the testimony of 3 Evangelists, me-thinks their witnesse should be sufficient for his receiving, but when it shall be considered too, that the fourth is so far from saying any thing against it, that he sayes nothing of this Supper at all, they having sufficiently done it already. I hope this objection will trouble Folkes no more. As Christ offers himselfe to those that refused him, *You will not come unto me, that you may have life. I would have gathered you, and you*

would not. As Christ converses with those that could not profit, *You understand not, Io.* 8. 43. *because you cannot hear my words.* And as Christ when he preaches to all freely, sayes, *He that hath ears to hear, let him hear*; So does he administer this Sacrament to *Judas* amongst the rest, and so doe I administer it to all, saying, *He that can receive, Let him receive it.*

Object. 8. *Unworthy Receivers are guilty of Christs blood, and eat their Damnation, therefore wee must not allow a free Admission.*

Answ. Unto this I shall speak First on the Churches part, and Secondly, on the Receivers.

1. For the Churches part, I mean the Admitters (if the term takes place with us) and Joyners; I do verily beleeve, let men urge what they will, this can never be made any way to concern them. There is a generall command, *Doe this*, every one is to examine himself and to come worthily, if they doe not, they receive their own damnation (κρίμα, 1 Cor. 11. 29.)

29) they receive not ours, who doe our duty as we are bound, and leave others unto God.

Rep. But you will say; *If another should be taking a cup of poyson shall not we be partakers of his blond, if we doe not hinder and and forbid him?* Qui non vetat, &c.

I answer, (besides that we have no *Quum possit*) it is a wonder to me any religious man should compare this Sacrament to a Cup of Poyson, seeing it is in its own nature a Cup of Blessing, and if it prove death to any (as Sin may take occasion from the Commandement and slay us) through their owne impiety; it is more than we can know, or ought to judge, seeing God is able to make it (as it is) a Cup of Salvation, even to the worst. Let us act with charitable thoughts, and leave the successe to God. Even as *Paul* in his preaching, who in 2 *Cor:* 2. tells us, *It was the savour of death unto some*, ver. 16. *yet must he preach it in every place*, ver. 14. *because it was nevertheless a sweet savour*

unto Christ, in those that perish'd, as in those that were saved, ver. 15. So say I of this Sacrament, we must doe our duty and administer freely, knowing God will make all his ordinances a sweet savour to himself, whether it be of life unto life, or death unto death to any of us.

2. For the Receivers part, there is a double duty; A principall, *Doe this*: And an accessory, *Let a man examine himselfe*. We are bound to come, and to come worthily; If a man failes in the one, and is not sufficiently prepared; I dare not say, that must keep (I am sure it will not excuse) him from the other. This is certain; those dreadfull expressions of being guilty of Christs bloud, and drinking damnation, are to make men take heed that they prepare themselves and come worthily, but I cannot think they are to affright any man from the Sacrament. There are 3 *Quære's* therefore, I will submit here to further consideration.

☞ The first, Whether the very eating and drinking of an unworthy Receiver be damnation, that is, (to free some

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weake mindes from fearfull thoughts) whether it be such a sinne, as makes a man guilty without repentance and Gods mercy, of Condemnation? And I conceive we must distinguish between the very receiving, which is good; and the unworthinesse, which makes the sin onely. This unworthinesse is in the Person, or in the Act: In the Person it consists in his evill conscience, which will condemn him whether he comes, or abstaines from comming. Put case one receives not, and is unworthy, the guilt of his unworthinesse lyes nevertheless upon him for that, it may be, more; for in this very refusing, his own Conscience condemns him, and God is greater than his Conscience; whereas if he comes, it happily may excuse him something in not neglecting the outward performance, not aggravate his condition; for though he failes in the inward, and that failing is sin, yet that Act he does, makes him not more sinfull for the doing, but he would have sinned more, to have failed in that too, and not have done it. Unworthinesse in the act, consists in obliquity, deficiency, or failing in the right manner of receiving,

though the outward work it ſelf be not amiſſe. There is the matter of a duty and manner; As for the matter, every one can doe, in a Chriſtian deportment at the Table, but in the manner, to receive in Faith, Love, and other graces as we ought, this a naturall man cannot doe, and ſo he ſinnes in his duty. His very Act is not ſin, ſo far as he does doe in the matter it is good (not only *ſub genere entis*, but good in *tanto ſub genere morum*) but this failing and ſwerving in the manner, is the evill, which as it cleaves unto, we may conceive, defiles the Act, and makes it lyable unto judgment.

Now then my ſecond Quære is, whether receiving the Sacrament unworthily, is otherwiſe damnable, then praying and hearing unworthily; (whereof Chriſt ſays as much, *Go and preach, he that beleeveth not, is damned, Mar. 16. John 3. 18. ipſo facto* as much as heere) And if it be not, why upon the ſame account, as men go to prayer, to the word and other dutyes, though they cannot pray and hear worthily, they may not as well goe to the Sacrament? my thoughts are thus; It is a ſad *Dilemma* unregene-

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rate men are in; If they pray, hear, receive, they ſinne (not in what they doe, I conceive, but in what they not doe) by failing in the manner, their perſons being not acceptable; If they doe not pray, hear and receive, they ſin worſe and are impious. Now what muſt be done here? If there be a neceſſity of ſinning, of two evills the leaſt muſt be choſen: it is a leſſe evill to doe what we can, though the outward matter only be done, than to fail in matter and manner too, wholly caſting off the care of God. But if that axiome be true, *Nemo angustiatur ad peccandum*, there is no caſe wherein a man is neceſſitated to ſin, (and ſo that ſaying *Of two Evills*, muſt be taken alwayes *de malo pœnæ* not *culpæ*, *Rom.* 3. 8:) then it is more clear, Every man muſt come and do the beſt he can, which if he doth, happily he ſhall not ſin (at leaſt ſo far, he does not) and God may bleſſe his endeavours, *Habenti dabitur*, whereas if he neglects, he ſinneth without queſtion, this being *malum per ſe*, the other *per accidens* onely. I will be bold therefore to diſtinguiſh: There may be a profane, preſumptuous comming to an Ordinance, or a Chriſti-

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an comming in conformity to Gods Worship; though it is better not to come, than to come in a prophane way, this being rebellion and sin in the fact; yet I say clearly, it is better to come in a Christian way, though but in an outward conformity to Gods service, then altogether to neglect it; which being granted and practised of all in other duties, I think it but a begging the question, to deny it in this Sacrament.

My third Quære is, Whether an unregenerate man conceiving himselfe not worthy, must never come to the Sacrament, for fear of eating his damnation. And herein my thoughts are apt to run comparatively on the word; The word sets forth Christ on the termes of Faith and new obedience, that is the Gospell rightly administred, whatsoever effect it hath on the hearers; Now it is their part indeed to receive and apply it by Faith, if they doe not, it pronounceth them damned; Thus the Sacrament likewise shews forth Christ unto the sight; and for the Churches part she is to declare and offer him to all, however he is received: Now the Receivers, 'tis true, in the like manner again are to receive

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in Faith, as they ought to doe: If they receive unworthily, as the word denounceth, this seals to their damnation. Now a man will say, if the word pronounceth my damnation, so long as I am an unworthy hearer, I will not goe thither, I shall but heare my damnation; but I say you must goe thither, you lye in a damned state already, and it is necessary this damnation should be pronounced upon you, to awake you out of your security in it, that by the terrours of Conscience you may be driven to repent and be converted; so the word is good in it self, and the savour of life even while it damns a man, if he usefully receive it: So say I of the Sacrament, it is good in its nature, it is appointed for our good, and so we are to come unto it, as a means of grace; but if it accidentally seals to any man his damnation, it is through his own unworthiness, and he is then to make the same use of it, as of the damning word, that laying to heart the horror of his sinne, in being guilty of the bloud of Christ, he may be provoked thereby to flie to Jesus Christ, for a merit of his bloud to wash away his guilt of it; and having received so many

many seals of his damnation, he may be forced to the Lamb who alone is able to open all those seals, by pardoning his sins, and so to turne the savour of death unto life, and to make even damnation it self (such is the power of his grace) subservient to his conversion and salvation. I summe up this. If comming unworthily makes a man guilty of Christs blood, by powring it out in vaine, what shall an open refusing deserve, that even tramples upon it in the despising this ordinance?

Object. 9. The Ordinance is polluted if all be admitted.

Answ. Unto the unworthy receivers, it may be said defiled, in that sence, as all things else are to the unbeleevers, whose conscience is defiled, that is I conceive in sinning in all that he does. *Tit.* 1. 15. But unto the admitters (unless they be convicted) and joyners (who (as the Schools say well) concurre in their *Actu physico*, not *morali*, to their act of receiving, not unworthiness) their minds being pure, All things (even the worst) are pure, and there is no more reason to

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be afraid of comming for that unworthineſſe of another, then for a man to ſcruple likewiſe, becauſe the cloath is not clean enough upon the Table. Indeed in the Law we read of a diſtinguiſhing the clean from the unclean, *Levit.* 10. 10. & 11. 47. which otherwiſe would defile their Sacrifices. *Hag.* 2. 14. and their very Temple. *Ezek.* 23. 38. 39. Such an outward holyneſſe had their legall Rites, that it could be touched, but the holyneſſe God now requires is more inward certainly, and to be layd up cloſer in the heart, then that the externall holyneſſe of another ſhould come at, or reach it: We muſt conceive under the Goſpell all this legall holyneſſe, in places, perſons, things, is abrogated; ſo that there is nothing unclean now unto us. *Rom.* 14, 14. which thing was ſhewed *Peter* in a viſion; it is pity men had need of another to mind them of it. But that all ſcruple may be removed, Chriſt has left it in plain words, *Nothing without the man, defiles the man, Mar.* 7. 15. *and nothing that enters into the mouth*; as if he would meet with this in particular, *Mat.* 15. 11. If the heathen husband be ſanctified to the beleeving wife,

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which is the neereſt communion that can be, 1 Cor. 7. 14. ſo that that ſhe muſt not ſeperate from him in the duties of Marriage, as it is Gods Ordinance; I may reſolutely ſay, it is not the unworthineſſe of another, ſhall make the true beleever ſeparate from the Sacrament, but even the vileſt that comes there, are ſanctified to him (ἐν τῷ ἀνδρί) that is, are clean in reſpect of his communicating with them, ſo that their wickedneſs, being an externall thing to him, cannot defile his duty. This is the privilege (I take it) of the Goſpell many think not of, that now we are to have Free Ordinances, and to account no man unclean in the uſe of them. My Brethren there are ſome touches of the Law and Superſtition on you; you know what a ſacred thing was made of the Communion Table when the Rayle was about it; now I pray think how you refine and ſpiritualize your old Superſtition, by putting a ſpirituall rayle about the Sacrament, when you debarre poore ſinners from comming hither? Let us take heed, there will be ſomething of the Phariſee in theſe ſpirituall proud hearts of men, there will be ſetting a raile ſtill about the Communion Table. Rep.

Rep. *But are we not faulty and partake of other mens Sins, if we do not our best to have the Leaven purged out, and therefore we may not say,* Am I my Brothers keeper, *look they to it?*

I Answer. There are severall dutyes of a Christian he is to doe: He is to pray, receive. He is to love his neighbour: Among the rest there is a duty much neglected of brotherly Admonition, whereby wee are to Rebuke the faulty, and to tell the Church of them, supposing it in a capacity to hear us, if we neglect our duty we are guilty in some measure, partakers of their sin; and defiled by it; well, let this be granted; what then? why me must labour a Church establishment, and so to amend this great neglect among us, but I hope it will not follow, that in the mean while we must not receive the Sacrament, pray, nor performe those other severall duties we have to doe, it is a plaine fallacy (*a dicto simpliciter ad dictum secundum quid* I take it) to think our coming to the Sacra-

Sacrament with a wicked man is ſin it ſelf, or makes it the ſin, or us more guilty of the ſin, becauſe we ought to have admoniſhed them, and laboured their excommunication: no, this neglect of ours is the ſin by it ſelf, and the coming is our duty: God forbid that I ſhould think, if I do ſin in omitting one thing, that I muſt not therefore goe to do my duty in another. Becauſe the leaven is not purged out muſt there be no lumpe? this was, I may humbly ſay, a too overly ſurpriſe of godly Mr. *Burroughs*.

Rep. But you will ſay more obviouſly, *Are not all ignorant and ſcandalous perſons Swine and Dogs, to be rejected and kept from the Pearls and holy things of the Sacrament?*

I anſwer, I dare not ſay ſo; though I ſee what intereſt lies at ſtake, which may ſoon fancy a Chriſtian conveniency, into a Divine neceſſity, for

Firſt, This is *Petitio principii*, and if you ſpeak indefinitely, my proofs aſſure the contrary.

Secondly,

Secondly, I place a great distance between an unfitnes to come unto the Sacrament as in other duties (*Let a Man examine himself*) and being excluded.

Thirdly, The keeping of any cannot be pretended to, without power in our unelderd Congregations, it being confessed a power not of order but of jurisdiction.

Fourthly, Men may be Dogs and Swine, either in the course of their lives, or in the publick esteem of the Church; now in our Ministeriall admission, we are to look on men as they are in the Churches esteem; and may not account or deal with them as Dogs, (as we cannot execute an arrant thiefe) untill they are juridically censured to be such, by lawfull authority.

Fifthly, To speak particularly: Concerning the ignorant, I dare not judge so rigorously; The 5 *Heb.* 2. comes neer my heart; there are many sorts of ignorance, the case whereof may need instruction mostly, not censure. For the scandalous we know there must be admonition first, twice or thrice, *Mat.* 18. 15. 16. And then if they continue

obstinate (not else) and are notorious, an Excommunication is granted. *verse* 17. 1 *Cor.* 5. 13. yet I cannot finde any where (unlesse I look without the book) that this is merely in reference to the Sacrament, but from Christian Communion in generall; at least in the primary nature thereof, though I will yield much by way of indulgence, unto the Churches wisedome, according to the ancient practise of the *Jews* and *Greeke* Christians; the severall species or rather degrees whereof, I must leave unto more learned Rabbies; And as to this present writ of suspension in hand, which men would have a middle thing between Admonition and Excommunication, I must make my returne truly, *Non est inventa, in baliva nostra.* I speak it with reverence to wiser judgements, who may allow as prudent, in the way of Discipline, what they will not enforce upon the Conscience, as necessary, in our worship.

10. *The last Objection is from those severall Texts that are alleged for a Separation from wicked persons.*

Vnto all which I answer briefly, and (I conceive with submission) fully; Separation from wicked men is either in regard of their sinnes, or their persons; In regard of their sinnes, it consists in departing from their evill courses; In regard of their persons, it is either in case of common familiarity, or in case of Excommunication. Now it is certaine we must separate,

First, from all wicked men in their sins and evill courses, this is our question.

Secondly, we grant, that we must separate also from them in common familiarity, taking heed of intimacy and keeping them company, lest we be partakers of their sin, by infection or connivance with them.

☞ But Thirdly, I affirme there is no Scripture commands our separation from them in the Sacrament, or any of Gods publick Ordinances, unless in case of Excommunication; which alone can debarre any from Church-communion.

In the first sense you must take these Scriptures, *Eph.* 5. 11. 1 *Cor.* 10. 20. 21. These *Corinths* did well to come to the Lords Table, their sin was only in

partaking with Idolls. soe 2 Cor. 6. 14. to the end, where they are rebuk'd for joyning in the same sin of Idolatry. If you understand this, *Be not unequally yoke*, of Marriage, compare it with 1 Cor. 7. 13. 14. There the believing wife must in no wise separate from her Infidell husband, here she must come out & be seperate, how can this be reconciled but that she may have communion with the person in what is Lawfull, and yet be separate from him in his wayes, that are evill? You may adde happily in this first sense. Psa. 15. 19. 2 Thes. 3. 6. 11. Rev. 2. 6. All which texts are hereby answered, that though indeed they doe command a separation from the wicked, it is from them in their sins, not from joyning with them in doing our duty. In the second sense, you may take 1 Cor. 5. 9. to the 12. 2 Thess. 3. 14. Rom. 16. 17. 1 Tim. 3. 5. 2 Tit. 10. 11. Psa. 22. 24. 25. and it may be 2 Thess. 3. 6. Tit. 3. 10. and so these Scriptures are likewise answer'd which do further forbid us the wicked familiarity as their sins not a bare accompanying with any in Gods Ordinances.

Rep. But you will say, *If I must decline a wicked man, so as not to eat with him, (which I interpret by our ordinary conversation) how much more must I decline him at this Sacrament?*

I Answer, this is a cleer fallacy, I am sorry to see many graveld in their minds at it; as if there were any force in this, I must not be such a mans common companion, therefore I must not goe to Church with him: Wee must know, Arguments from the lesse to the greater, must be in things of the same kind and nature; Now it is one thing to eat at home, an indifferent action, where I am left to my own arbitration and must not chuse evill, and another to eat at the Sacrament, which I am bound unto as a piece of the service of God.

In the third sense I take *Mat.* 18. 17. 1 *Cor.* 5. 1. to the 9. where the whole Communion or Life of Christians, is compared to an unleavened Feast (from which that person was to be excluded in generall) without peculiar mention (as some would have it) of the Sacrament

you may reckon hither many places *Io.* 9. 22. 1 *Tim.* 1. 20. &c. In which case only when excommunicated, the matter is granted. And thus I am apt to think, 1 *Cor.* 5. 9. 10. 11. 2 *Thes.* 3. 6. 14: 2 *Io.* 10. &c. quoted in the second sense before, if strictly taken, stands in full force onely. As for *Mat.* 7. 6. which properly concerns Admonition, *Ier.* 15. 19. 1 *Tim.* 5. 22. which, (with some ceremonious precepts of the Law) In the words, are much applyed for the scaring of many consciences, I must appeale to other judgements, when they are well weighed, whether in their proper sense and importance they are not many leagues off this peculiar businesse of the Sacrament.

I will conclude with 4 Wishes:

1. I Wish we had a Government establisht in the Church, the neerest in Christian prudence that may be, to the word of God.

2. I Wish the duty of Fraternall correption, a watching over, and admonishing one another in love were better known and practised amongst us.

3. I Wish that men would look more into their own consciences, and leave

the judging of others ſpirits, hearts, and reines alone, to the judgement ſeat of Chriſt.

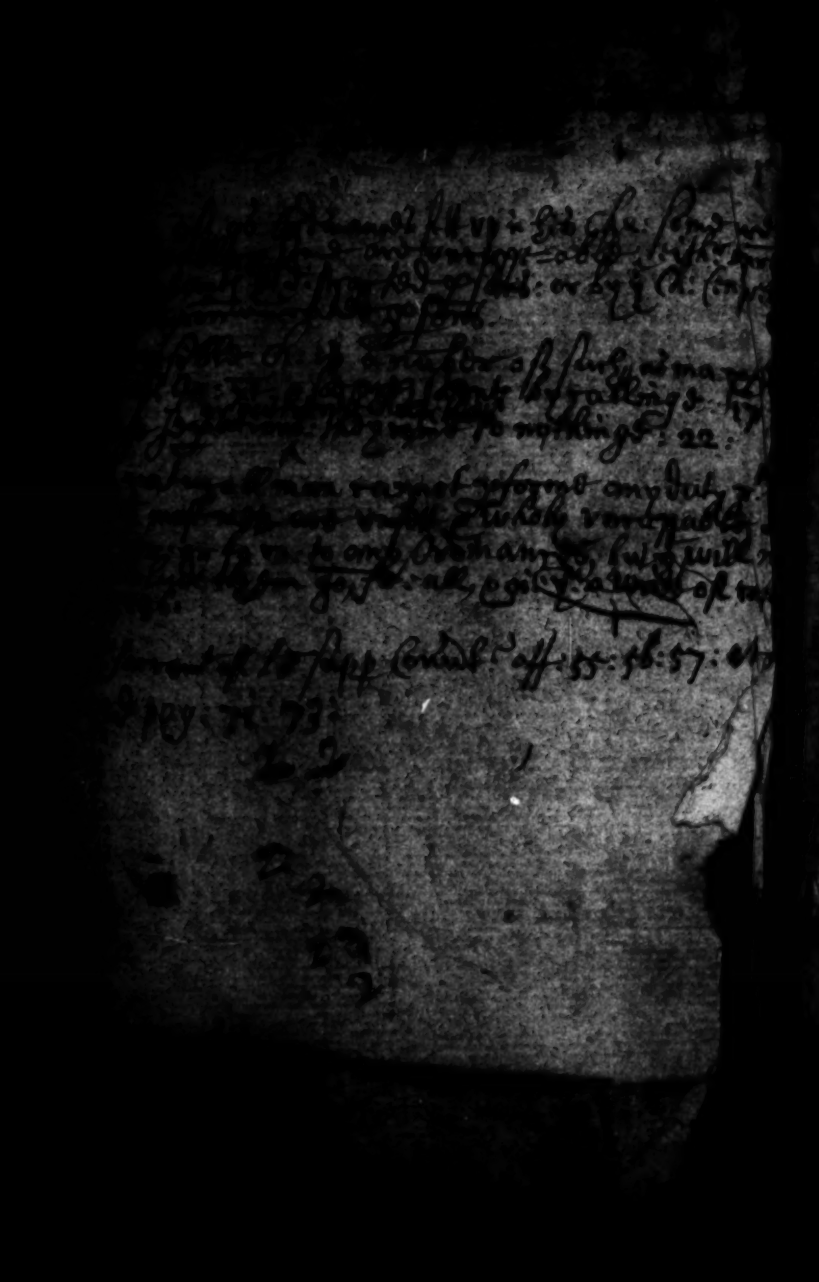
4. I Wiſh, though there may be ſome judging by the fruits, that wiſe religious men would be more cautious of countenancing theſe ſeparations in the viſible Church, ſeeing upon the ſame ground that you goe to gather a Church out of my mixt congregation, another will gather a ſeparation out of your Church; and ſo continue (as I have intimated from our ſad experience) an endleſſe ſeperating, untill this firſt ſeparation ſhall in a few years be able to take up the ſaying of that Greateſt Grandmother, unto thoſe many ſchiſms ſhe ſhall ſee iſſuing, as her naturall offſpring, out of her own bowels, Riſe up Daughter, goe to thy Daughter, for thy Daughters Daughter has a Daughter; for this ſeparations ſeparation has a ſeparation.

Deo Gloria, Mihi Condonatio;

J. H.

FINIS.

Samuel Wood. 1665.

ERRATA.

PAge 15. line 30. adde (*In an orderly way*) thus, which on the same ground in an orderly way includes, &c. p. 30. l. 9. (*as*) left out, and as for me. p. 41. l. 7. for anu, read (*and*). p. 48 l. 25. for converted him, read (*converted his opinion.*) p. 53. l. 25. (*and*) left out, and a confirming one. P. 58. l. [illegible] and, read (*an*) thus, an *it may be*, granted. p. [illegible] l. 23. adde (*and*) and no place, &c. p. 63. l. 17. leave out (*we*) p. 66. l. 13. for where, read (*there.*) p. 68. l. 10. adde (*it*) let him receive it. p. 71. l. 28. adde (*the*) the obliquity. p 73. l. 12. leave out (*to*) and read be done. P. 77. l. 9. for (*Ez.*) read Ezek.